

THE SONS OF CONFEDERATE VETERANS CONCEPT OF THE CIVIL WAR AS A THEOLOGICAL WAR — Ed Sebesta 8/24/2019.

The Sons of Confederate Veterans as an organization hasn't specifically passed resolutions or issues position papers that advocate these ideas. These are the ideas put forth in articles published in the *Confederate Veteran* the official publication of the SCV and by officers, often national officers, of the SCV.

Also, note that links are provided to some SCV material that is online, but also links are provided to the same material at the Internet Archive (www.archive.org) in case the material disappears off the Internet or disappears.

The issue, May/June 2019, of the *Confederate Veteran*, (CV), the official publication of the Sons of Confederate Veterans (SCV), W. Herman White, Chaplain-in-Chief of the SCV, in the regular "Chaplain's Comments," of the Chaplain-in-Chief in the CV, has a column titled, "Why the hatred of the North for the South: (and the spirit of anti-Christ at work)." [Parentheses in original title.]

In the opening of the column White quotes the Bible asking the SCV membership to put on the "armour of God." The reason he explains is:

"We are in a spiritual war driven by the devil and his disciples just as was our Confederate ancestors. The spirit of the anti-Christ has been at work in this world to defeat God ..."

White explains that abolitionism, democracy, the defeat of the Confederacy is the work of the anti-Christ stating.

"Some may ask how can it be they were then, as well as now, so unified in their hatred for all things Southern? The answer is not really complicated at all. For the common denominator behind it is the devil, or the spirit of anti-Christ."

The entire column seethes with rage and invective.¹

This is a new development in the neo-Confederate idea of the Civil War being a theological war, in that the anti-Christ is explicitly referred to as being part of it. Before we can fully understand White's column, we need to understand what this neo-Confederate idea of the Civil War is. We will revisit this column at the end of this article.

In the neo-Confederate movement the American Civil War is asserted as being a theological war between a heretical "North" versus an orthodox Christian South. The Confederate army is held to have experienced a great religious revival and become an army of holy men. The Confederate Battle flag is held to be a Christian symbol.

¹ White, W. Herman, "Chaplain's Comments," *Confederate Veteran*, May/June 2019, pp. 12-13, 62.

Abolitionism is held to be the result of heretical thinking because it rejects pro-slavery theology and a tool by which these heretics sought to destroy the Christian South. The theological conflict is held to continue to the present and the members of the SCV are called to be an army of God in emulation of their Confederate ancestors.

The struggle of a theological Civil War of holy warriors against anti-Christian forces is seen by neo-Confederates as continuing to this day.

This concept of the Civil War has been decades in development, but this paper only documents the overt adoption of this concept by the SCV. For a more information about its origins see, “The US Civil War as a Theological War: Confederate Christian Nationalism and the League of the South,” *Canadian Review of American Studies*, Vol. 32 Issue 3, Winter 2002. <https://www.utpjournals.press/doi/abs/10.3138/CRAS-s032-03-02>

In 1998 in the regular “Chaplain’s Comments” section of the CV, Chaplain-in-Chief (head chaplain of the SCV) Fr. Alister C. Anderson wants to “set for[th] six suggestions for our collective study.” Four of these six suggestions are the essential concepts of the theological Civil War concept.²

“First: The greatest revival of Christianity on the North American Continent took place among the Southern Armies within the span of only three years... J. William Jones and William Bennett in their books about religion in the armies estimate that two hundred thousand men embraced Christianity.

Second: The Southern people as a whole were living representatives of the last Christian civilization in the world. They fought to defend that civilization against a government and its armies which sought to destroy their culture.

Third: The major cause of the war for Southern Independence was ultimately theological. It was the great difference in the religious beliefs between the people of the North and South. . . . James Thornwell has written:

“The parties in this conflict are not merely abolitionists and slaveholders. (These parties) are atheists, socialists, communists, red Republicans and Jacobins on one side and friends of order and regulated freedom on the other. In one word, the world is the battleground; Christianity and atheism are combatants and the spiritual progress of humanity is at stake.”

This is from “A Sermon Preached at the Dedication of a Church ... for the Benefit and Instruction of the Coloured Population,” by Thornwell in 1850 in Charleston, South

² Anderson, Alister C., “Chaplain’s Comments,” *Confederate Veteran*, Volume 5 1998, pages 52-53. There was a period in which the SCV gave each issue of the *Confederate Veteran* for a year a consecutive volume number. So for 1998 there was Volume 1 1998, Volume 2 1998, Volume 3 1998 up to Volume 6 1998.

Carolina in which he triumphantly proclaims that the religious instruction of slaves is not subversive to slavery. This Thornwell quotation is frequently mentioned in neo-Confederate publications. Thornwell was perhaps the most prominent antebellum pro-slavery theologian.³

It should be noted that Shelby Foote uses the term “Jacobin” at least seventeen times in his Civil War trilogy consistent with this theological war understanding of the Civil War.⁴

Mentioned in the sixth suggested topic is a further description of the enemies of the South:

“Sixth: We should avoid referring to ourselves as Rebels. ... It was the radical Republicans who defined our ancestors as being Rebels. Our ancestors were loyal to the Constitution of the United States. It was the Northern socialists, communists, atheists, transcendentalists, abolitionists, rationalists, universalists, existentialists, utopians, materialists, Armenians [sic] and Unitarians who should be called Rebels. [Misspelled, should be Arminians.]”

Anderson revisits these topics in his subsequent “Chaplain’s Comments” columns. After Anderson’s term to the present one or more concepts of the theological Civil War idea would be frequently be the topic of the “Chaplain’s Comments” column by the SCV Chaplain-in-Chief in the *CV*.

The idea of the theological Civil War in the neo-Confederate movement comes from a book, “A Theological Interpretation of American History,” by C. Gregg Singer, Presbyterian and Reformed Publishing Co., 1964. It has had at least three editions, and is still in print. The book asserts that abolitionism is a part of a radical conspiracy of Transcendentalists. It quotes the Thornwell’s speech in 1850s as previously mentioned⁵ and Benjamin Morgan Palmer’s 1860s Thanksgiving speech asserting that the impending Civil War was a theological war. This quote is popular with neo-Confederates. From Singer’s quote of Palmer:

“The abolitionist spirit is undeniably atheistic. The demon spirit which erected its throne on the guillotine in the days of Robespierre and Marat, which abolished

³ Thornwell, James Henley, “The Rights and the Duties of Masters: A Sermon Preached at the Dedication of a Church Erected in Charleston, S.C., for the Benefit and Instruction of the Coloured Population,” Steam-Power Press of Walker & James, 1850, Charleston, pp. 13-15. It is also in “The Collected Writings of James Henley Thornwell,” volume 4, under the title, “Relation of the Church to Slavery.” The four volumes have been republished at least twice in the latter half of the 20th century.

⁴ Authors own review of the three volume trilogy. The results are in WORD and will be posted online with this essay.

⁵ Singer, C. Gregg, “A Theological Interpretation of American History,” copyright 1964 Presbyterian and Reform Publ. Co., Philadelphia, Pennsylvania. Quotes from The Craig Press edition, Nutley, New Jersey, 1969 edition. Thornwell quote pp. 84-85, Palmer quote pp. 85-86.

the Sabbath, and worshipped reason in the person of an harlot, yet survives to work other horrors of which those of the French Revolution are but a type. Among a people so generally religious as the Americans a disguise must be worn, but it is the same old threadbare disguise of the advocacy of human rights. ... To the South is assigned the high position of defending before all nations the cause of all religion and of all truth..."

In a 2000 CV column Chaplain-in-Chief Weaver quotes from the Singer's book to support his claim, "The War of Northern Aggression was indeed a war against Christianity."⁶ Weaver in a 2003 column argues that there is a distinct Christian culture of the South which "has been and is being destroyed." The theological war hypothesis is stated with the conflict description part of the 1850 Thornwell speech being quoted, as well as a passage out of Singer's book.⁷

The idea that the theological war continues in the present is a repeated theme in the CV.

Anderson in a 1999 column states, "There is an expanding intellectual awareness that the War for Southern Independence was a war for religious and theological independence as much as it was for political and economic freedom" and as a consequence SCV members are "... are determined to advance the colors of the Confederacy not only in honor of their brave and wise ancestors but also to be a healing to the moral sickness of so many people and institutions of our beloved Republic." That is the Confederate soldier fought for a set of religious beliefs which need to be applied to current society which Anderson thinks is morally sick.

Anderson admonishes in the conclusion, "My brother compatriots I ask you to remember we are soldiers in the Army of God and are organized along the military lines of our soldier ancestors.... I ask you to remember that the spiritual discipline within our brotherhood is essential for the success of our mission and in a larger sense is crucial for the survival of our Republic in these dreadfully immoral times."⁸

Chaplain-in-Chief Cecil A. Fayard Jr. in his March/April 2007 "Chaplain's Comments," "Men of Character," about how men should be good Biblical fathers concludes with:

"It is my desire as chaplain-in-chief to see a revival of Biblical Christianity sweep over our great land, and may it begin with the Sons of Confederate Veterans. Our Confederate forefathers experienced such a refreshing in The Great Revival in the Southern Armies. May we once again feel the winds of regeneration blowing mightily upon us."⁹

⁶ Weaver, John, "Chaplain's Comments," *Confederate Veteran*, Vol. 5 2000, pp. 60-61.

⁷ Weaver, John, "Chaplain's Comments," *Confederate Veteran*, Vol. 1, 2003, pp. 60-61.

⁸ Anderson, Alister C., "Chaplain's Comments," *Confederate Veteran*, Vol. 6 1999, pp. 60-61.

⁹ Fayard, Cecil A., Jr., "Chaplain's Comments," *Confederate Veteran*, March/April 2007, pp. 12-13.

Fayard in his May/June 2010 Chaplain's Comments, "The Importance of Continuing on," admonished the SCV members to keep fighting for their view of the Confederacy. The SCV statement of its purpose for existing is referred to by them as "The Charge," which was given by Confederate Gen. Stephen D. Lee sometime in the early 20th century to the SCV. Regarding, "The Charge," Fayard states:

"Compatriots, this charge is to us. It says 'Keep on fighting' and 'Keep on charging the enemy of secular humanism' that would, if given the opportunity, wipe the memory of the true cause of the War Between the States out of the vestige of our of our society."¹⁰

The discussion about the merits of the Confederate flag and history is for Fayard a fight against what he sees are anti-religious forces. A poem in the same issue talks of Confederate soldiers in battle facing "Satan's guns," and defeating "the Devils spawn."¹¹

Chaplain-in-Chief Mark W. Evans in a March/April 2011 Chaplain's Comments, "Christian Warriors," calls the Confederate soldiers "Christian Warriors." He admonishes the SCV membership as follows:

"As Sons of Confederate Veterans, we maintain and defend our heritage. The principles motivating our ancestors come from the Bible. We need the same teachings spread through our land today. Our county is in danger from Marxism, humanism, atheism, secularism and other anti-Christian movements."¹²

Thus the SCV members according to Evans are to maintain this heritage of the Confederate Christian warriors and their beliefs to fight political and cultural battles in the present.

William Porcher Miles, who was the head of the Confederate congressional committee over the design of the Confederate battle flag, explains in a letter to Confederate Gen. P.G.T. Beauregard that their choice of the St. Andrew's cross was to have the flag be non-religious and that, "Besides, in the form I propose, the cross was more heraldic than ecclesiastical, it being the saltire of heraldry, and significant of strength and progress (from the Latin *salto*, to leap)."¹³ However, with this as with so many things, the historical record on this item is of little consequence to the neo-Confederate movement.

SCV Chaplain-in-Chief John Weaver in his 2001 "Chaplains Comments," "Why Some Hate the Confederate Flag, Part I," opens with the questions, "Why do some hate the Confederate flag? One might ask, why some hate Christ, or why some hate the Bible."

¹⁰ Fayard, Cecil A., Jr., "Chaplain's Comments," *Confederate Veteran*, May/June 2010, pp. 12-13.

¹¹ Gary, Richard Sutherland, "Mother Southland," *Confederate Veteran*, May/June 2010, pp. 12-13.

¹² Evans, Mark W., "Chaplain's Comments," *Confederate Veteran*, March/April 2011, pp. 12-13.

¹³ Preble, George Henry, "History of the Flag of the United States of America," 4th edition, Houghton, Mifflin and Co. 1894, pp. 512-515, has the correspondence of William Porcher Miles on the design of the Confederate Battle flag.

Weaver states that "... the St. Andrews Cross has been a symbol of Christianity for hundreds of years." In boldface in the article he states, "**The Confederate Flag represents Biblical Christianity.**" The article answers the opening question later in the article with the statement, "It is true the enemies of Christ and the South hate the flag, but they hate it because of what it represents — not simply because it is a convenient symbol."¹⁴ Weaver's next column, "Part II," explains that, "... the Confederate flag represents Biblical government." Which he explains, "... is hated by all of those who embrace socialism, welfarism, communism, communitarianism, and fascism."¹⁵

SCV Chaplain-in-Chief H. Rondel Rumburg in the Nov./Dec. 2005 CV in his column "Chaplain's Comments," explains:

The Confederate Flag stood for more than States Rights. Although it stood for that, it stood in the ultimate for the Triune God of the Bible, and the fact that "the truth shall set you free." He also states that it "was symbolic of the Christian faith."¹⁶

Rumburg is the head of the publisher Biblical and Southern Studies which publishes, "Confederate Flags Matter: The Christian Influence on the Flag," (2015) which asserts that the Confederate Battle flag is a Christian symbol.

<https://www.biblicallandsouthernstudies.com/>

<https://www.biblicallandsouthernstudies.com/product/71/Confederate-Flags-Matter--The-Christian-Influence-on-the-Flags-Rumburg-H-Rondel>

This is sold online (5/10/2019) by the SCV.

<https://scv-online-store.myshopify.com/products/books-confederate-flags-matter-the-christian-influence-on-the-flags-1158>

<https://web.archive.org/web/20190510175914/https://scv-online-store.myshopify.com/products/books-confederate-flags-matter-the-christian-influence-on-the-flags-1158>

In the March/April 2010 CV, in the "Official Page of the Youth Enhancement Committee," in the article, "Something to Intrigue the Mind: The Message in the Confederate Battle Flag," is the claim "The Confederate Battle was designed as a battlefield ensign with deep religious meaning ... The RED field represents the Blood of Christ Jesus. The WHITE border represents the Protection of God. The BLUE "X"

¹⁴ Weaver, John, "Chaplain's Comments," *Confederate Veteran*, Vol. 5 2001, pp. 60-61. (Part 1).

¹⁵ Weaver, John, "Chaplain's Comments," *Confederate Veteran*, Vol. 6 2001, pp. 60-61. (Part 2).

¹⁶ Rumburg, H. Rondel, "Chaplain's Comments," *Confederate Veteran*, Nov./Dec. 2005, pp. 12-13, 49.

represents the Christian Cross of Saint Andrew ..." [Capital spellings in original.] After explaining why there are thirteen stars, the explanation concludes:

"The message in the Confederate Battle Flag is[:]

Through the Blood of Christ, with the protection of God, We, the Thirteen States, are United in our Christian fight for Liberty."¹⁷

In 2003, R.G. Wilson, in his "Report from the Commander-in-Chief," in the CV, announced a new program of the Sam Davis Youth Camps for the children of SCV members. Wilson warns, "Our children and grandchildren are being brainwashed in the public school system today. We must fight back! What better way to help our children than to send them to the Sam Davis Youth Camps where they will be with other young men their age, hearing the TRUTH!"

Wilson lists the topics which will be taught at the camp which includes: "Theological differences;" and pro-slavery theologians "Benjamin Palmer" and "Robert Lewis Dabney." He also gives a schedule of a "typical day" and "Theological" is given as a session after the second morning break.¹⁸

In the application form for the Camp, Ron Wilson states, "For one week, these camps ... will combine fun and recreation with thoughtful instruction in Southern history, War Between the States, theology of the South during the War, Southern heroes, and great men of the faith."¹⁹

In a March/April 2004 CV report on the first Sam Davis Youth Camp, camp director Fred D. Taylor said, "Without having been there to see it for yourself, one could not even begin to describe how a lengthy program into the theological issues of the war might trigger an hour's worth of questions from the campers ..." Incidentally, the camp's oratory contest was on the topic, "Why Should My State Secede?"²⁰

In the Jan./Feb. 2012 CV ad for the 10th Annual Camp states that there will be "thoughtful instruction" on "the theology of the South" and "examples of great men of the Faith."²¹ The theology of the South during the Civil War was also listed in the ad for the Sam Davis Youth Camp in the May/June 2014 CV.²²

¹⁷ No author, "The Drummer Boy," *Confederate Veteran*, March/April 2010, pp. 19.

¹⁸ Wilson, Ron G., "Report from the Commander-in-Chief," *Confederate Veteran*, Vol. 2 2003, pp. 2-3.

¹⁹ No author, Application Form for Sam Davis Youth Camp, *Confederate Veteran*, Vol. 5 2003, pp. 38-39. Wilson is quoted but the form doesn't have an author.

²⁰ Taylor, Fred D., "Educating Our Youth – The Successes of the First Sam Davis Youth Camp," *Confederate Veteran*, March/April 2004, pp. 26-28.

²¹ No author, 10th Annual Youth Camp application form, *Confederate Veteran*, Jan./Feb. 2012, pp. 50-51.

²² No author, 12th Annual Youth Camp application form, *Confederate Veteran*, May/June 2014, pp. inside front cover.

<http://samdavischristian.org/>

It was made into an independent organization in 2017 with John Weaver as its chairman.²³ However, it still announces its activities and publishes registration forms in the CV.

Besides promoting the idea of the theological war in the SCV's youth camps, Commander-in-Chief R.G. Wilson announced in 2002 the organizing of the Chaplains Corps of the SCV and stated, "The purpose of this never-before-available educational organization, is to assist the Sons of Confederate Veterans in reaching the thousands of conservative church congregations across Dixie with the message of our heritage and its relationship to the Cross of Calvary." Since then there have been conferences of the Chaplain Corps.²⁴

Wilson confessed in 2012 to operating a Ponzi scheme and was sentenced to 20 years in prison. He was ordered to pay \$57 million restitution to his victims.

<https://www.greenvilleonline.com/story/news/local/2014/12/22/ron-wilsons-brother-ex-wife-sentenced-home-confinement-probation-community-service/20765919/>

The Corps starting in 2005 has published the monthly *Chaplain's Corps Chronicles of the Sons of Confederate Veterans* (CCCSCV). The editor is H. Rondel Rumburg.

<http://www.scv.org/new/chaplains-corp/> (Has 2006 complete to 2015 Jan.)

A "Chaplain's Handbook: Sons of Confederate Veterans," compiled by H. Rondel Rumburg was published in 2005, a revised sesquicentennial edition also by Rumburg was published in 2011.

The CCCSCV is much more candid and expressive of neo-Confederate ideology than the CV. The late leader of the Christian Reconstructionists, R.J. Rushdooney, is quoted in some articles.

The current SCV Chief of Heritage Operations as of 2018, Walter D. Kennedy, <http://www.scv.org/new/heritage-operations-2/> in his book, "Myths of American Slavery," complains that "Radical Abolitionists" had defined slavery as a horrible sin. Later in the book he has a chapter, "Abolitionism vs. Christianity," in which he states:

"As has been shown, with the onset of the Radical Abolitionist movement, slavery was redefined as one of the most hideous and hateful sins known to mankind. Those associated with slaveholding were held up to the nation and to the world as

²³ Weaver, John, letter announcing that the Sam Davis Camps are being set up as a separate legal entity and additionally an appeal for funds. *Confederate Veteran*, July/August 2017, pp. Inside front cover.

²⁴ Wilson, Ron G., "Report from the Commander-in-Chief," *Confederate Veteran*, Vol. 5 2002, pp. 2-3.

the personification of evil. By the time of the rise of Radical Abolitionism, the slavery kingdom in America for the most part existed in the South. Concomitantly with the rise of a new definition of slavery, there was a rejection of orthodox Christianity in the North and the advent of the South as America's Bible Belt. At that time, the orthodox Bible-believing South was beginning to see itself portrayed as a den of sinfulness by heretical Northern Unitarians and Transcendentalists."²⁵

This is the "heritage" that the SCV Chief of Heritage Operations believes in. Walter D. Kennedy and Deputy Head of Heritage Operations James R. Kennedy are two leading neo-Confederate writers whose book, "The South Was Right!" was one of the significant books in the formation of the modern neo-Confederate movement. They have a website <http://www.kennedytwins.com/> where books like, "Rekilling Lincoln," and "Was Jefferson Davis Right?" are offered for sale.

"The Myths of American Slavery," is currently sold online by the SCV (5/10/2019), and in several of their annual merchandise catalogs.

<https://scv-online-store.myshopify.com/products/books-myths-of-american-slavery-213>

<https://web.archive.org/web/20190510180802/https://scv-online-store.myshopify.com/products/books-myths-of-american-slavery-213>

The idea of the Civil War being a theological war which continues to the present is still the current ideology of the SCV. For example, in the "The Chaplain-in-Chief's Message, 'Lee's Devotion to God, Family and the Commonwealth of Virginia'" in the Feb. 2019 issue of the CCCSCV is the following:

"Third, another hope in the coming year is that the anti-Christ driven war on all things Christian, which includes our Southern heritage, that we would have some major, precedent setting victories. This is true whether it is the war on the family, the sodomites trying to force people to accept their perverted lifestyle, trying to shut any knowledge of God out of the public venue, their foul mouth hatred of anyone that opposes their murder of the little innocent unborns; which is not different than those in biblical times that offered their little children as burnt sacrifices to the false god Molech. And So many churches in the church world (Laodicean church) have turned away from the truth of God to such an extent that they have embrace the world of the abominable sodomites, which God calls an abomination."

²⁵ Kennedy, Walter D., "Myths of American Slavery," Pelican Publishing, Gretna, Louisiana, 2003, pp. 69-70.

The Jan./Feb 2019 CV ad for the 17th Annual Sam Davis Youth Camp states that there will be “thoughtful instruction” on “the theology of the South” and “examples of great men of the Faith.”²⁶

Chaplain-in-Chief W. Herman White in his Sept./Oct. 2018 CV column discusses how, “The bedrock of Confederate Southern culture was the Bible ...,” and states:

“For the past 22 years I have been trying to get our people to understand that the warfare we are in is spiritual in nature. We must grasp that the spirit of anti-Christ is the driving force against our Southern heritage. And that same spirit was the driving force that had the northern heathen’s hatred for the Southern people burning like a wildfire. And ultimately their war was, and is, against the true God.”

And:

“... The radicals of our day are socialist/secular/humanistic moral trash. ... Their war, whether they grasp it or not, is ultimately against God the Father, and the Son of God.”²⁷

The Thornwell quotation is repeated in the March/April 2019 *Confederate Veteran* by past SCV Chaplain-in-Chief H. Rondel Rumburg, in an article, “God is Not Ashamed to be Called Their God’ vs. Abolitionism Gone South,” in which he is enraged that churches in the South have given up pro-slavery theology and have adopted an abolitionist view. He condemns the historical abolitionist movement stating:

“The abolitionist movement came as a result of the protest against both the theological and sociological orthodoxy of Calvinism. Calvinism, during the 1800s, had lost its civil power in the North, but it was thriving in the South so the transcendentalists, pietists, and semi-pelagianists sought to enthrone man in God’s place and make all things equal with God. The rule of revolution was instituted to destroy the rule of righteousness.”

Rumburg asserts that slavery is a pretext for Transcendentalists to take power. Referencing Singer he states:

“Slavery was their tool of choice to gain power, to press for centralized government, and ensconce secular humanism. They were even then fashioning the chains of socialism and they would use men like John Brown and the central government to do the dirty work. C. Gregg Singer pointed out their destructive

²⁶ No author, 17th Annual Youth Camp ad, *Confederate Veteran*, Jan./Feb. 2019, pp. Inside front cover.

²⁷ White, W. Herman, “Chaplain’s Comments,” *Confederate Veterans*, Sept./Oct. 2018, pp. 12-13.

impact upon America. Their evil genius spawned the radical reform movements, spawned many new cults, and attacked the constitutional Republic.”²⁸

Chaplain-in-Chief White in the May/June 2019 CV, has a column “Why the hatred of the North for the South: (and the spirit of anti-Christ at work).” He repeats the theological idea of the Civil War, but the devil and the anti-Christ are held to behind this attack on the Christian South. He explains that in this column, “... I want to deal primarily with the work of the devil against the establishment of a constitutional republic by the sovereign Colonies, or States, which had seceded from the British Empire.”

White has the devil behind the heretics stating:

“The apostates, primarily in the northeast, were driven by the enemy of our souls. They. Like so many of today, refer to this country as a democracy. But it was not founded as such, but that is what the devil wanted.”

White quotes Alex de Toqueville to argue that equality fosters despotism. White denounces Northern “arrogant apostates” and “their hate filled descendants,” for rejecting Christ. White sees “hateful abolitionists” going to hell for their deceits.

Besides the quote about the anti-Christ mentioned earlier, he talks of radical new ideas coming to the United States which he sees as “the early beginnings of the devil-driven war against Western Christian Civilization,” mentioning “atheists, abolitionists, utopians, socialists, communists, universalists, Unitarians, etc. (Sounds like those opposing all things Southern today.)”

White states at the end of the article that it will be continued in the next issue of the CV.²⁹

White’s heated rhetoric continues in Part2 of this essay in the next issue (July/August 2019). White’s opens his essay with a denunciation of “arrogant, condescending intelligentsia,” who he calls “These God haters and haters of our Confederate ancestors,” for their use of the word “reconstruction” for the historical period of Reconstruction. White doesn’t see it has a failed attempt to institute a multiracial democracy in the former Confederate states but as a great and horrific oppression of these states. The motivation for Reconstruction White believes is hatred, he explains, “This hatred had evolved over the years since the French Revolution, and in fact was in reality a war against Christian Civilization.”

White then moves on to discussing the present which he sees as plagued by “The descendants of these haters of all things Southern.” White claims, “The grade schools, colleges, and universities have primarily become socialist/communist institutions.”

²⁸ Rumburg, H. Rondel, “God is Not Ashamed to be Called Their God,” *Confederate Veteran*, pp. 24-25, 60.

²⁹ White, W. Herman, “Chaplain’s Comments,” *Confederate Veteran*, May/June 2019, pp. 12-13, 62.

In his conclusion White explains:

My hope is you can see why the heathen are raging against all the kinds of memorials to our Confederate ancestors. I contend the Confederate States of America was the closest to being a truly Christian nation than any other in the world. So the spirit of anti-Christ desires to eradicate any and all reminders of the Confederate States of America.

After stating that Southern culture is a Christian culture, he explains:

This is why these foul-mouth heathen seek to destroy everything Southern. These humanistic fools are in reality fighting against God and the Son of God.

White sees these “devil driven” individuals striving for “one world government.” White explains this is the basis of the opposition to the presidency of Donald Trump.

Why do you think there is such an outrageous and raging hatred for our president? It is because he wants to help America first, not the world first. This is the opposite of what the devil is pushing towards.

White feels that God will come to the defense of the neo-Confederate cause and for the opponents of neo-Confederacy, “... a day of reckoning will come for them.”³⁰

White is promoting an idea that American history regarding slavery, the Civil War, and modern disputes over cultural issues to be a long theological struggle from before the Civil War to the present day, and with their opponents being the agents of the anti-Christ. The membership of the SCV has elected Chaplain-in-Chiefs that advance these theological war ideas for two decades and with White the theological war idea now directly states that the devil is an agent in this war.

The SCV before the media portrays itself as persons with a nostalgic sentimental interest in history and remembering ancestors and speak of “heritage” and protecting history. The reality is that it is an extreme radical right religious organization, self-identified with a military tradition, claimed by a member to be an army of God, so right-wing it sees pro-slavery theologians as heroes and rages in red-hot anger at the modern world.

³⁰ White, W. Herman, “Chaplain’s Comments,” *Confederate Veteran*, July/August 2019, pp. 12-13.

SOURCES

1. W. Herman White, "Chaplain's Comments," CV, Sept./Oct. 2018, pages 12 and 13; "Chaplain's Comments," CV, May/June 2019, pages 12, 13, and 62. Also, "Chaplain's Comments," CV, July/August 2019, pages 12-13.
2. Alister C. Anderson 1998 "Chaplain's Comments," CV, Vol. 5 1998, pages 52-53. There was a period in which the SCV published the CV giving each issue for a year a consecutive volume number. So for 1998 there was Volume 1 1998, Volume 2 1998, Volume 3 1998 up to Volume 6 1998. Presents six ideas for consideration.

Vol. 6 1999, pages 60 and 61. Comments about Confederate Christian principles needed for present day society.
3. James Henley Thornwell's sermon. From pages 13-15, "*The Rights and the Duties of Masters: A Sermon Preached at the Dedication of a Church Erected in Charleston, S.C., for the Benefit and Instruction of the Coloured Population,*" by Rev. J. H. Thornwell, Steam-Power Press of Walker & James, 1850, Charleston. It is also in "*The Collected Writings of James Henley Thornwell,*" volume 4, under the title, "*Relation of the Church to Slavery.*" The four volumes have been republished at least twice in the latter half of the 20th century.
4. "A Theological Interpretation of American History," has had at least three editions, the quote for Palmer is on pages 85 and 86. Singer's quote of Thornwell is on pages 84 and 85. These pages are for the edition published by The Craig Press, Nutley, New Jersey, 1969.
5. John Weavers, "Chaplain's Comments," CV, Vol. 5 2000, pages 60 and 61, for claiming that the Civil War was a war against Christianity; Vol. 1 2003, pages 60 and 61, for statement about Christian culture of South is being destroyed with Thornwell quote; "Why Some Hate the Confederate Flag," Part 1, Vol. 5 2001, pages 60 and 61; "Why Some Hate the Confederate Flag," Part 2, Vol. 6, 2001.

6. Cecil A. Fayard, Jr. "Chaplain's Comments," CV, March/April 2007, pages 12 and 13, about Biblical fathers and revival of Biblical Christianity; CV, May/June 2010, pages 12 and 13, about secular humanism.
7. Poem, "Mother Southland," by Richard Sutherland Gary, CV, May/June 2010, page 21 with comments about "Satan's guns."
8. Mark W. Evans, "Chaplain's Comments," CV, March/April 2011, pages 12 and 13. Reference to "Christian warriors."
9. William Porcher Miles writings on the origin of the Confederate battle flag are in George Henry Preble, "History of the Flag of the United States of America," which went through multiple editions towards the end of the 19th century. In the 4th edition, Houghton, Mifflin and Co., 1894, in a single volume, it is on pages 512 to 515.
10. H. Rondel Rumburg, "Chaplain's Comments," CV, Nov./Dec. 2005, pages 12-13, 49, argues that the Confederate flag is a Christian symbol; March/April 2019, "God is Not Ashamed to be Called Their God," pages 24, 25, 60,
11. "Official Page of the Youth Enhancement Committee," CV, March/April 2010, page 19.
12. Ron G. Wilson, "Report from the Commander-in-Chief," CV, Vol. 2 2003, pages 2 and 3; Application form, pages 38 and 39; Vol. 5 2002, pages 2-3, announces formation of Chaplain's Corp.
13. Fred D. Taylor, "Educating Our Youth – The Successes of the First Sam Davis Youth Camp," CV March April 2004, pages 26 to 28.
14. 10th Annual Youth Camp ad, CV Jan./Feb. 2012, pages 50 and 51; 17th Annual Youth Camp ad, CV Jan./Feb. 2019, inside front cover.
15. Walter Donald Kennedy, "Myths of American Slavery," Pelican Publishing, Gretna, Louisiana, 2003, quote from pages 69 and 70.